

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Accept Him Now

By late Evangelist J. Wilbur Chapman, D.D.

"Jesus of Nazareth passeth by."—Luke 18:37

The highways that lead to Jerusalem are always crowded with begging people. I had almost to fight my way into the city because of the lame, the halt, and the blind, on every side. It was especially true in the days of Jesus. He was making His way toward the city of Jericho, and great multitudes thronged the road. By the wayside was a blind beggar, Bartimaeus by name. He felt the coming of the crowd before men with eyes could see, and when he realized that the multitudes had drawn nearer to him, he began to cry out excitedly, saying, "Tell me who it is that is passing by."

But nobody stopped to answer the question of the blind man. Then, I imagine, he sprang out into the road, and, with arms out-reached, and with sightless eyes filled with tears, I think I hear him say again, "Who is it that is passing by?" Then someone, seeking to quiet him, spoke the words of my text—"Jesus of Nazareth passeth by." Then the blind man began to cry for help, stretching forth his hands to Jesus. Our Saviour turned to look into the sightless eyes, by a word gave him sight, and he went on his way rejoicing.

I. Jesus Is Still Passing by

It is not possible to say more than this by way of introduction, but I should like to add that Jesus of Nazareth is still passing by. He is the central figure of history. He is the foundation stone for all true civilization. He is the inspiration for right living. He is the strength of all true character building, and He is our only hope for time and eternity. He is still passing by. A man insults his intelligence if he does not consider Him. We know what sort of a man He was by what He said. "Never man spake like this man." We know it by what He did. He had only to reach out His hands, and the lame were healed; He had only to speak, and the blind could see; He had only to look, and the sick were made to rejoice, and they went along as if they were well. Tissot pictures Him passing through the country, and all ahead of Him are people suffering, and all back of Him are people leaping and praising God. We know Him by what He said, by what He did, by what He was.

In one of our cities I was speaking concerning the claims of Jesus Christ, when I saw an old,



Dr. J. Wilbur Chapman

gray-haired man, evidently especially interested. I beckoned him to come near to me at the close of the service, and then I made the statement again, that Jesus Christ was the Son of God, because He said He was, and proved His claim by what He did. The old man looked at me for a moment and said, "Yes, but he might have been deceived."

I said, "Do you mean to say that Jesus Christ was a fanatic, and not to be accepted as a teacher?"

He said, "I should not like to go so far as that."

I held out my Bible to him, and said, "Take this Bible and read all the words of Jesus, and if you can find one single sentence in all the sayings of Jesus that represents Him in any other way than as the most marvelous of teachers, as any other than the Son of God, then I will agree in the presence of this audience to

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Six Bible messages that answer questions on the Christian and sin...

When a Christian SINS

By Dr. John R. Rice

CHAPTER IV

The Christian's Happiness in Heaven Depends on How He Lived on Earth

Again let me say that I do not encourage sin. No one must treat sin lightly. We are not soon done with the disaster of sin. The Christian who sins will suffer for it in this life. He will suffer for it in the life to come.

Some people suppose that every sinner who goes to Hell will suffer just alike, that every Christian who goes to Heaven will have the same joy and happiness. But that is not true. In Revelation, chapter 20, we find that sinners who go to Hell are judged, every man according to his works, according to the things written down in God's books. The torment of unsaved people in Hell will differ, each one according to his opportunity and according to his sin.

Likewise, the Bible makes it abundantly clear that not all Christians will enjoy the same position and have the same honor and responsibility and blessing in Heaven. It is true that each one who trusts in Christ has the same salvation and goes to the same Heaven. But beyond salvation there will be rewards for Christians according to their service, and Christians must give an account for their sins. Let no Christian think that he is getting by with his worldliness, his sin, his disobedience, his carelessness about soul winning.

One of the three first-prize winners in the Second Annual \$1,600 "Sermons on Vital Public Issues" Contest

Peter and ROME

by Arthur Petrie, Th. D.

5400 Keystone Place, Seattle 3, Washington

One of the greatest topics that has ever engaged the minds of people throughout the Christian centuries is that of the Apostle Peter and Rome. In this sermon I am going to ask and answer three questions. Was the Apostle Peter ever in Rome? Was he ever pope? Are the popes of the Roman Catholic church successors to Peter the apostle of Christ?

It is important from the standpoint of history; it is important from the standpoint of doctrine; and it is important from the standpoint of practice, to know the correct answers to these questions.

I. Was Peter Ever in Rome?

The only authentic history of the life and work of Peter is the New Testament. It is also the divinely inspired history of Peter the apostle. That history, as I shall show, never has Peter in Rome: it disproves the tradition that he was ever there! Roman Catholic tradition is stated in a book by Abbe Fouard, translated into English, and endorsed by Cardinal Gibbons. Fouard says:

"There is very venerable tradition to the effect that during the same year in which he escaped from Herod's clutches, he arrived in Rome, and there established the Apostolic See, where it was to remain for ever after."¹

In an "Appendix," Fouard confirms that this tradition is what the Roman Catholic church accepts as "trustworthy." He says:

"The tradition which states that Saint Peter arrived at Rome in the year 42 (A.D.) is handed down to us by trustworthy authorities, who are generally very exact; and furthermore it accords so well with what we know of the first years of the Church that we need not hesitate about adopting it!"²

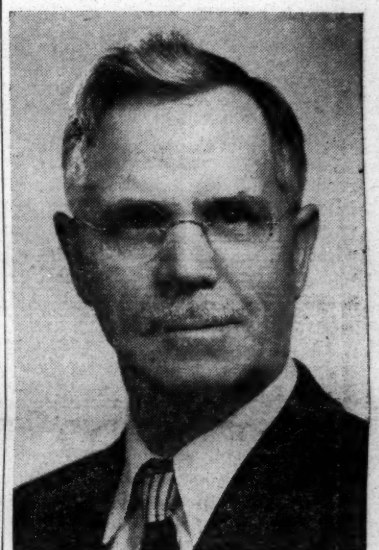
It will be of interest to you, my friends, to hear where this tradition was first mentioned. Abbe Fouard says that "the first historian to mention it is Eusebius, in his Chronicle, written about 310 (A.D.)." Later on Jerome repeated the tradition. He said:

"Simon Peter came to Rome in the second year of Claudius, and he there occupied the sacerdotal chair during twenty-five years, until the last year of Nero."³

Chamber's Encyclopedia says that "this tradition is the main foundation of the Roman claim to supremacy in the church."⁴ But this tradition is not "trustworthy." William Cave, (1637-1713, A.D.), chaplain in ordinary to King Charles II, and "a scholar of distinction," says in his "most important work": "What foundation this story of Peter's being five-and-twenty years bishop of Rome has in antiquity, I find not."⁵

But Cave tells us something which all of you must know: it is one of the most important things I shall tell you in the sermon. I told you a bit ago that this tra-

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Dr. Arthur Petrie

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Help Us

Open the Eyes of the Blind

By Viola Walden
Secretary to Editor John R. Rice

Going through letters from SWORD readers, I have been greatly impressed by the fact that those writers are people who first received THE SWORD as a gift subscription from someone else. In most cases the donor is unknown. In my column this week I would like you to read some of these letters. I trust they strike you as they did me.

Mr. Chester A. Tilton of Capital Island, Maine, writes that twelve years ago a friend gave him a copy of THE SWORD. He has been a subscriber ever since—has given copies out "along the highways and by-ways. I believe your paper was one of the first publications that gave spiritual light to open our eyes," he writes. "My wife and I have been saved eight years now, after being church members for 40 years—my wife the treasurer, myself a deacon and trustee. Well, it's been Heaven ever since we got converted..."

THE SWORD was instrumental at least in leading these two people into the light.

A former Wheaton College student writes a fine letter about what THE SWORD did for his father. The paper was sent as a gift to certain Wheaton students, and was transferred to their homes after the school term. For two summers our friend Dick prayed regularly for his father. He writes:

"After praying somewhat fervently all summer, the next fall I began to see evidences that my father had changed. He became interested... sent subscriptions of THE SWORD to friends and relatives. The next summer he stopped smoking, which he had been unable to do for 45 years. I somehow feel that THE SWORD had much to do with this, which I take as the conversion of my father. He would tell me of certain articles which were 'good.' They were solid gospel sermons. I urged him to read one or two certain ones, written by Dr. Rice, which brings a person to a decision. He assured me he had read this sermon all the way through. Since that

time he became more enthusiastic for THE SWORD. This I took as a sign of conversion, as I cannot think of a person being for the paper unless he would be converted."

Through the kindness of some friend, this subscription to a student was possible; not only did it bless the student, but the father's life seems to have been changed by it. Somebody furnished money for this subscription. Was it YOU?

This is a very interesting letter—salvation from a waste basket! Mrs. Lundin from Chicago says a year ago last spring her brother sent THE SWORD to her. "I wasn't saved then, and didn't know what that meant. The first copy, my husband threw in the wastebasket, but deep inside of me something said, 'Read it.' Thank God I did, and could hardly wait for the next copy to come. Through it, and the prayers of my sister and brother, I was saved last July 4 in South Bend, Indiana..."

Why don't you do as a dear brother did—send a subscription to a lost sister, and who knows what God may do! In the conven-

ience of the home, lost people will often read a gospel paper when they won't go to church.

"Gift subscriptions to loved ones have been blessed," writes Mr. A. W. Nelson of Cullen, Louisiana. "Three people that paper was sent to have later been saved. Although they have never testified to the fact, I feel sure that THE SWORD was a great influence on them."

Let me stress again the importance of good Christian literature in the home—even in unsaved homes. And I cannot stress too strongly that THE SWORD OF THE LORD is being used of God to convict and convert sinners all over the world. We marvel day by day at the mail we get from those who read the paper.

Please, you who have unsaved loved ones for whom you are praying, see that THE SWORD OF THE LORD is in that home, too. Sinners are hungry for the gospel many times. Pray for us here that we may stay true to Christ in the testimony through THE SWORD OF THE LORD.

Youth's Corner

The Editor Answers
Young People's Questions

How far is Jesus from a person when he seeks Jesus? When people say God talks with them, is it a voice from the air, or what is it?

It is true that the Lord Jesus Christ in His resurrected and glorified body sits on the right hand of the Father in Heaven. But the Holy Spirit dwells in the body of every Christian and He represents the Father and represents Christ to us. That is what Jesus meant in John 14:16-23. Read that passage carefully and you will understand it, I am sure. The Lord Jesus Christ certainly hears every word you say, knows every thought, and you certainly have a right to talk to Him as one would to another person.

God may speak to some people by a voice heard by the physical ear, but usually God speaks to the heart by an impression or leading which is sometimes just as clear and positive as if one heard a voice with the physical ear. Of course, the usual way of God's talking to us is through the Bible, but He also can make His will clearly known by His Spirit's impressing our hearts, if we walk very near Him and quietly wait to know His will.

Can I have proof that I am saved other than by the Word of God?

First, one knows by the Word of God. When he comes to Christ, Christ will not cast him out, and that one who believes on Christ has everlasting life (John 6:37; John 3:36, etc.). First John 5:13 says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). A Christian who lives near the Lord will have peace and joy in his heart which a lost person does not have. He will have assurance, if he lives near enough to God, that the Holy Spirit can talk to him. If he loses this assurance, it does not prove that he is not saved, but may mean that he has simply grieved the Holy Spirit in some way so that he does not have the joy of salvation.

The Scripture says, "We know that we have passed from death unto life, because we love the brethren" (John 3:14).

The first and most important evidence that one is saved is the evidence of the Word of God. That never changes, though one's feelings may change and even one's life may be unworthy so that he does not have the assurance in his heart.

Can a sinner understand the Bible?

In Acts 8:26-35, we see where Philip taught the Ethiopian eunuch the Bible, and preached Jesus to him from Isaiah 53. The man did not understand the Word of God until it was taught to him. Then he saw how to be saved.

First Corinthians 1:21 says that "... it pleased God by the foolishness of preaching to save them that believe." So a lost sinner can understand the Word of God if it is preached in the power of the Holy Spirit.

Now if a worldly sinner who does not want to be saved and who resists the leading of the Spirit of God should try to understand the Bible without obeying it in his heart, of course he could not understand it. The Holy Spirit must be the teacher to help one understand the Bible. But the Holy Spirit will help any penitent sinner to understand enough of the Bible to be saved, if he wants to be. It is rebellion in the heart that prevents one's understanding the Word of God.

Peter and Rome

(Continued from page 1)

dition was first mentioned by Eusebius. He is known as "the father of ecclesiastical history," and his dates are 260-340 A.D. Now he wrote in Greek. Then I told you just now that Jerome repeated the tradition and translated this work of Eusebius. He wrote in Latin. But now listen to what Cave says in his "standard work," *The Lives of the Apostles*, about this translation:

"It cannot be denied but that in St. Jerome's translation it is expressly said, that he (Peter) continued five-and-twenty years bishop of that city: but then it is as evident that this was his own addition, who probably set things down as the report went in his time, no such thing being found in the Greek copy of Eusebius."⁶

This tradition was further kept alive in the Roman church by Baronius (1538-1607), a Roman Catholic ecclesiastical historian. He maintains that Peter was twenty-five years in Rome. But he has been

"accused of not using his authorities according to their proper historical sense, but artfully concealing, obscuring, and falsifying many things—sometimes, perhaps, from ignorance of the Greek, but more frequently with design."⁷

Cave supports this accusation, for he says that Baronius ought to have known better, but had put himself under

"the unhappy necessity of defending those unsound principles which he had undertaken

to maintain. For being to make good Peter's five-and-twenty years presidency over the church of Rome, he was forced to confound times, and dislocate stories, that he might bring all his ends together."⁸

This Baronius was so high up in the Roman Catholic church that he came very nearly being elected pope. Now I am not telling you that the Roman Catholic church of today maintains that Peter was in Rome for "twenty-five years," but it does maintain that he did go to Rome, and was martyred there. However, in their Douay version of the Bible, they say that Peter wrote his first letter from Rome, and they give as the date of his first letter "A.D. 48," saying, "St. Peter about this time wrote his first Epistle."⁹ Therefore that Bible maintains Peter's residence in Rome at that date! Peter, according to the Roman Catholic Bible, must have departed from Rome for some years, for the same Bible says on the same page:

"A.D. 68 St. Peter about this time wrote his second Epistle. About this time St. Peter and St. Paul came to Rome. Not long after they were both put in prison, and suffered martyrdom."¹⁰

But now, my friends, do you wish to know the very latest pronouncement on the topic of Peter's being in Rome, and of his going there early in New Testament church history? Here it is right from the Revised New Testament of the Catholic Church.

"After preaching in Jerusalem and Palestine he (Peter) went to Rome, probably after his liberation from prison (Acts 12:17)."¹¹

That would put Peter in Rome about 42 or 44 A.D. And that is the "very venerable tradition" held by the Catholic church, about which I told you in the first part of this sermon! My *Americana* tells me that all this tradition about Peter's ever being in Rome, and "the direct evidence for this tradition cannot be traced much further back than 180 A.D."¹²

What does the Bible say about this? Luke, the historian of the New Testament church, denies it. Paul, who wrote half the New Testament, also denies it. The Apostle Peter himself denies it. The first twelve chapters of Acts tells us of the history of Peter's ministry and travels. There is not a word in them about a visit to Rome made by Peter. No apostle had gone to Rome during that history. Acts 12 records the imprisonment and deliverance of Peter. Luke records that from his deliverance Peter "went into another place" (Acts 12:17 Douay version). If that "place" had been Rome, surely Luke would have said so. It was the year 42 or 44 A.D. Peter was in Jerusalem at the church council about the year 46 or 48 A.D. He had not been in Rome during the years between 42 and 46 A.D., as the Roman Catholic church teaches.

One of the reasons the Apostle Paul wrote to the Christians at Rome was because no apostle had been there to establish them in the faith. Paul would not have gone over Peter's head, and written to the Roman Christians if Peter had spent even a few years there! It would have been presumptuous on his part to say: "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1:11). He wrote like that because Peter had not been there! At the end of his letter to the Roman Christians, Paul sends greetings to his friends and acquaintances there. Peter's name is not among them. Why? BECAUSE HE WAS NOT THERE! About the year 62 A.D. Paul himself is in Rome. The Douay version admits this. Paul writes letters from Rome. In none of them does he mention Peter. Why? BECAUSE PETER WAS NOT IN ROME! Tradition makes both Peter and Paul "running" the church at Rome together!

"When the ancients speak of the bishops of Rome, and the first originals of that church, they equally distribute the founding and the episcopacy and government of it to Peter and Paul, making the one as much concerned in it as the other. Thus Epiphanius, reckoning up the bishops of that See, places Peter and Paul in the front, as the first bishops of Rome."¹³

Strange that nothing like that is even hinted at or mentioned in the writings of those two apostles! Why? Because THEY WERE NOT TOGETHER IN ROME! I want you to turn now with me to I Peter 5:13. Here is the statement that has been interpreted to show that Peter was in Rome. It reads: "The church that is in

Babylon, elected together with you, saluteth you: and so doth my son Mark" (Douay version). A footnote to that verse says that "Babylon" is "Figuratively, Rome." In the Introduction to First Peter, the reader is told that Peter "wrote it at Rome, which figuratively, he calls Babylon, about fifteen years after our Lord's Ascension" (Douay version). That statement had the endorsement of high leaders of the Roman Catholic church, whose names appear on the "imprimatur" (approval) page of that Bible! But the "Revised New Testament" of the Roman Catholic church says in its introduction to First Peter:

"The place of composition is given as 'Babylon'... a cryptic designation of the city of Rome... It appears very likely that the Letter was written in the latter part of 63 or the beginning of 64."

It has been said that "Rome never changes," but there is a change there! One Catholic group saying that Peter's first letter was written 48 A.D. and the other group saying about 63 or 64 A.D. Both cannot be right! But both are wrong about the letter's being written in Rome! An old-time Baptist magazine called the teaching that "Peter was the founder and Bishop of the Roman Church" an "old ecclesiastical figment."¹⁴ And that is what it really is! There is no good reason for saying "in Babylon" means "in Rome." When the Bible intends a city to be taken figuratively or spiritually it says so. Look at Revelation 11:8:

"And their dead bodies will lie in the streets of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified" (Douay Version).

The city meant is Jerusalem, and the reader of the Bible history would know that. Rome is nowhere in the Bible called "Babylon," not even in the book of Revelation! Galatians 2:8 states that Peter was very definitely the apostle to the Jews, as Paul was the apostle to the Gentiles. In New Testament times there were many Jews in Babylon on the Euphrates. Josephus says that a certain king "gave Hycanus, the high priest, a habitation at Babylon, where there were Jews in great numbers."¹⁵ Peter was among them, and wrote from there to other Jews of the dispersion. Professor Salmon, in an "admirable" comment on I Peter 5:13, says:

"There is no reason to suppose that at the time when this Epistle was written, the city of Rome was currently known among Christians as Babylon. On the contrary, wherever it is mentioned in the New Testament... it gets its usual name, Rome... The tradition itself, which connects Peter with Rome, too, is uncertain... A succession of distinguished interpreters and historians (Erasmus, Calvin, Neander, etc.) have rightly held by the literal sense."¹⁶

Now let a Roman Catholic bishop talk to you for a while. Christ's Mission, Inc., in New York City has preserved a sermon given "In the Vatican Council of 1870," the preacher was Bishop Strossmayer.

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Peter and Rome

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He spoke with great feeling and fervency. This is what he said about Peter and Rome:

"But it is said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are not the pulpits in which he taught, the altars at which he said the mass, in this eternal city? St. Peter having been at Rome, my venerable brethren, rests only on tradition; but, if he had been Bishop of Rome, how can you from this episcopate prove his supremacy? Scaliger, one of the most learned of men, has not hesitated to say that St. Peter's episcopate and residence at Rome ought to be classed with RIDICULOUS LEGENDS."¹⁷

There are scholars in our day who have seen the light. Dr. R. A. Torrey, who studied in Germany, besides at Yale, says: "There is no decisive proof that Peter was ever in Rome."¹⁸ The editor of THE SWORD OF THE LORD takes his stand with Scripture and true history that Peter was never in Rome. I must tell you that some of those whose writings I have quoted to you believe that Peter was in Rome at the end of his ministry, and that he was martyred there. But the New Testament is not merely silent about it: it *evidentially and conclusively* denies it.

II. Was Peter the Apostle, Ever Pope?

I have already answered this second question of my sermon, but I must say something more particular about it. My *Americana* says: "The Roman Catholic Church accounts Peter as the first Bishop of Rome and the first Pope."¹⁹ Cardinal Gibbons wrote the Introduction to the English translation of Abbe Fouard's book on *Saint Peter*. He says:

"The writer sets forth the reasons which have led almost all impartial historians, Protestant as well as Catholic, to admit the fact that Saint Peter was the first Bishop of Rome, and that he suffered martyrdom in the imperial city."²⁰

And yet Abbe Fouard himself states that "the details of Saint Peter's ministry in Rome are almost entirely unknown."²¹ Since that is so, all that this writer subsequently says about it must be legendary. And that is what the reader of Fouard's book finds! Thomas Hartwell Horne, B.D., in his masterful *Introduction* (1834 Ed.), says:

"Dr. Lardner has clearly shown that Peter never was Bishop of Rome . . . The pretended primacy of Peter, on which the Romanists insist so much, has been *unanswerably refuted* by Dr. Barrow in his *Treatise on the Pope's Supremacy*."²²

And the very last word on this Catholic claim is found in the 1955 *World Almanac and Book of Facts*. Under the heading "Chronological List of Popes" it states: "Name of Pope, St. Petrus; Date Constituted 64." There you have it on page 710 of that "book of facts"!

The New Testament teaching is crystal clear that Peter never was a pope in any sense, much less the "first pope." The Scripture on which the Roman Catholic church bases its claim for Peter's supremacy is Matthew 16:18, 19. It reads:

"And I say unto thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Douay Version).

This interpretation follows in the footnotes:

"As St. Peter by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompense of his faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: Viz., that he, to whom he had already given the name of Peter . . . should be a rock indeed, of invincible strength, for the support of the building of the Church; in which building he should be, next to Christ Himself, the chief foundation stone, in quality of *chief pastor, ruler, and governor*; and should have accordingly all fullness of ecclesiastical power, signified by the keys of the kingdom of heaven."

That the popes have arrogated all this to themselves is shown by the titles they claim. On page 710 of the *World Almanac* it is written:

"The Pope's temporal title now is Sovereign of the State of Vatican City . . . The Pope's spiritual titles are: Vicar of Christ, Successor of St. Peter, Bishop of Rome . . . Supreme Pontiff of the Universal Church."

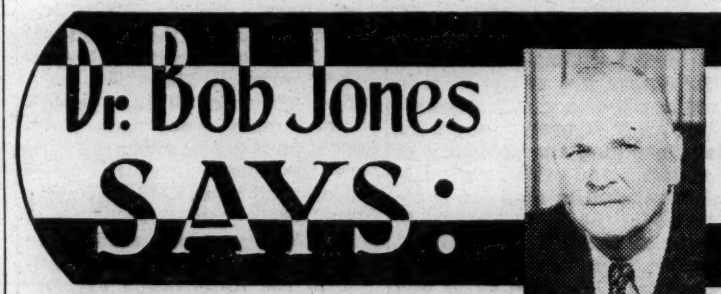
Now there is not even the least scintilla of truth in any of these claims of the Roman Catholic church. The Lord NEVER ordained Peter "chief pastor, ruler, or governor" over believers, nor did the Lord ever give Peter "all fullness of ecclesiastical power." Peter himself, according to the Roman Catholic Bible, called Christ "the prince of pastors" (1 Pet. 5:4, Douay version). He never arrogated that "title" unto himself, and no one in the New Testament times ever gave it to him.

The historical fact is that the foundation of the papacy was laid by Leo the Great (390-461, A.D.). It was this Leo who influenced the Emperor Valentinian III to "issue a law by which the Roman bishop was declared the supreme head of the Western Church."²³ And it was long after that that the name *pope* was used only of the bishop of Rome.

"The name Papa (Pope), applied elsewhere in the West as a title of honor to all bishops . . . became in Italy, as early as the beginning of the sixth century, the exclusive designation of the bishops of Rome."²⁴

My friends, to say that Peter was the "first pope," or that he was ever a pope, is to go against the teaching of the divinely inspired Word.

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I quote from a letter received sometime ago from a young man who met his wife at Bob Jones University and who was leaving for the mission field. He said: "I know you are so busy, but we want you to know what the school has done for our lives. It was there we got our vision of the mission field and our concern for missions. I want to say how much we appreciate the Student Loan Endowment Fund. I had the highest scholarship offered. If it had not been for that, I would not have been able to have gone to school. We are going to the mission field, and we just as well face facts. We may not see you again. We will be gone for four years, and who knows what may happen by then? We love you and the school and want you to know as one of your boys we are staying on the firing line for the Lord Jesus Christ."

We read recently where one of the great denominations of America has 1,000 missionaries under the board of the denomination on the foreign mission field. It is most remarkable that Bob Jones University in the last few years has sent out to the foreign mission

Commencement News From Christian Schools

By Evangelist Walter Handford, Vice-president, Sword of the Lord Foundation

Last month in our schools column, we listed the commencement activity at seventeen fine Christian schools. This month, we give you commencement particulars from nine additional schools whose information was received too late to be included last month.

Wheaton College Graduation Notes

On June 6, Wheaton College graduated 331 seniors with bachelor of arts or science degrees, 8 graduate students with master's degrees, and 1 graduate student with bachelor of divinity degree. Honorary doctor of divinity degrees were conferred on Rev. Stewart L. Boehmar of Calvary Church, Toronto, Canada; Rev. Raymond Moore, First Baptist Church, Thomaston, Georgia; Rev. Evan Welsh, Ward Memorial Presbyterian Church, Detroit, Michigan. Doctorate of letters was given to Rev. Kenneth Wuest of the Moody Bible Institute faculty, and honorary doctorate of laws to Judge Edward J. Griffiths of Philadelphia.

Judge Griffiths was commencement speaker and his address was entitled, "The Christian and Moral Responsibility."

Japanese transfer student, Kikuo Mori of Tokyo, Japan, received his second college degree and also climaxed a three-year period of study in the United States. His degree was in physical education. "Cookie" Mori won 50 races under the coaching of world-famous Gil Dodds at Wheaton, including the 1954 National Collegiate two-mile race. He was recently presented with a slide projector by President V. Raymond Edman in a chapel service, and cited for "fine Christian testimony and spirit on campus." He plans to return to Japan to teach, coach, and write for periodicals in Tokyo.

Christ College and Seminary News

Christ College and Seminary, located at Hornell, New York, has recently completed its first year as a Christian education institution.

Courses are offered on the Bible institute, Bible college and seminary level, with emphasis being laid on reaching those of the

Roman Catholic faith with the Gospel. Herein, perhaps, lies one of the most distinctive features of this school. Christ College and Seminary has closed its first year of operation with the property and buildings entirely paid for and money on hand for the further renovation of the main building which was formerly a sanatorium.

Midwest Bible and Missionary Institute

The Rev. Albert R. Fesmire, pastor of Grace Bible Church, Chicago, Illinois, delivered the commencement address at the fifteenth commencement exercises of the Midwest Bible and Missionary Institute in St. Louis, Missouri. His challenging message was titled, "The Occupation of the Servant of the Lord."

Fifteen young men and women received degrees and diplomas. Of these fifteen, Miss Mary Ann Blake is only the second woman in the history of Midwest Bible and Missionary Institute to receive the bachelor of theology degree. She was also given the "Citizenship Award" together with Delbert Fisher, for their contribution to school life this year.

Mr. Leo Thomas, one of the graduates in the Christian education course, although blind and led throughout school life by a seeing-eye dog, "Skipper," maintained the highest grade average of all the graduates.

Washington Bible Institute Confers the First Degrees in the School's History

Dr. George A. Miles, president of Washington Bible Institute, Washington, D. C., this year conferred the degree of bachelor of arts in biblical education upon 16 men and women. In addition, 2 young people received the 3-year diploma, and 22 others received various diplomas and awards in the evening school division. This is the first year in which Washington Bible Institute has been granted the right to confer the degree of bachelor of arts in biblical education by the Board of Education of the District of Columbia.

Fifty-fifth Annual Commencement at Providence-Barrington

Providence-Barrington Bible College graduated ninety-eight students at the fifty-fifth annual commencement exercises on the college's Barrington, Rhode Island, campus, May 31. Fifty-nine of these graduates received the bachelor of arts degree and five the bachelor of theology degree.

The commencement address was delivered by C. Stacey Woods, General Secretary of Inter-Varsity Christian Fellowship to the graduates and some eight hundred guests in attendance.

17 Diplomas Issued at Dallas Bible Institute

Seventeen seniors, fourteen from the day school and three from the evening school, received diplomas at the fourteenth commencement exercises of the Dallas Bible Institute of Dallas, Texas, on June 3. The Rev. Elmer H. Henderson, pastor of the Grace Bible Church of Nacogdoches, Texas, spoke to the graduates on the subject, "The Christian Race."

Commencement day began with the senior class conducting a special chapel service for the student body, faculty, and alumni at 11 a. m. Paul Mercer, president of the senior class, and Mrs.

Fredna Reeves, class historian, were the speakers. At noon the seniors and faculty had a luncheon at the home of President Martin O. Massinger.

Aldrich Addresses Columbia Bible College Commencement

Dr. Roy L. Aldrich, President of Detroit Bible Institute, was the speaker at the commencement exercises at Columbia Bible College, Columbia, South Carolina, on May 30. Seventy-two degrees were conferred at the exercises and all of the graduates plan to enter some form of Christian service. Over fifty are volunteers for the foreign mission field. A special feature of the commencement season was the candlelight service on the Sunday evening preceding commencement Monday, when each senior gave a brief testimony of what his Bible college training meant to him and how he expects to use this training in his service for the Lord.

Among the graduates this year was P. T. Chandapilla, of Travancore, India. He came from a poor home in India to Columbia Bible College in 1951. He is now returning to India with this testimony, "I return to my countrymen to live and die as a witness who knows experientially what God in Christ Jesus can do in any life handed over to Him."

Graduation Program at Shelton College

"Commencement in an Atomic Age" was the theme of the address delivered by the Rev. Robert B. Vandermeij at the forty-eighth commencement exercises of Shelton College, Ringwood, New Jersey, on Monday, June 6. Mr. Vandermeij, pastor of the Bible Presbyterian Church, Buffalo, New York, is father of one of the graduates. Dr. J. Oliver Buswell, Jr., Shelton's president, conferred diplomas on twenty young men and women. Before conferring the degrees, Dr. Buswell presented duplicate scholarship awards to Miss Ruth Gray and Miss Lois Jeanette Johnston. The Faculty Prizes, given to the young woman and young man showing the greatest promise, went to Miss Johnston and Mr. Robert W. Vandermeij. Students graduating with honors (Magna Cum Laude) were: Miss Lois Johnston and Miss Ruth Gray. Those receiving diplomas Cum Laude were Miss Helen Ruth Knoll, Mr. Berkley Gardner Helms, Mr. James Joseph Smith, and Miss Gertrude Ella Lomas.

Northeastern Bible Institute Graduation

The third annual commencement at Northeastern Bible Institute, Essex Fells, New Jersey, was held on the college campus with Dr. Herbert Mekeel of Schenectady, New York, as the principal speaker. His address was entitled, "Opportunity Ahead." There were four graduates who received diplomas this year, making thirteen in all in the five years of the school's incorporation.

The school is growing each year, with an enrollment of approximately 130 expected next year, with a senior class numbering at least 25.

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Peter and Rome

(Continued from page 3)

spired Scriptures and the records of all true history.

"What an insult to the reason and learning of the world! What preposterous arrogance and assumption! Where are the proofs that Saint Peter was really the first bishop of Rome, even? And if he were, where are the Scripture proofs that he had precedence over the other apostles? And, more, where do we learn in the Scriptures that any prerogative could be transmitted to successors? Where do we find that the successors of Peter were entitled to jurisdiction over the whole Church?"²⁵

Hear again the testimony of the Roman Catholic Bishop Strossmayer:

"Finding no trace of the papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly—I have sought for a pope in the first four centuries and I have not found him . . . Therefore, I establish: (1) That Jesus has given to His apostles the same power that He gave to St. Peter. (2) That the apostles never recognized in St. Peter the vicar of Jesus Christ and the infallible doctor of the church. (3) That St. Peter never thought of being pope and never acted as if he were pope. (4) That the councils of the first four centuries . . . only accorded to him (the bishop of Rome) a pre-eminence of honor, never of power or of jurisdiction. (5) That the holy fathers in the famous passage, 'Thou art Peter, and on this rock I will build my church,' never understood that the church was built on Peter (super Petrum) but on the rock (super petram) that is, on the confession of the faith of the apostle. I conclude victoriously, with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on Peter and that the bishops of Rome did not become sovereigns of the church, but only by confiscating one by one the rights of the episcopacy."²⁶

But I have written testimony of one who gave it more than 150 years before Bishop Strossmayer. Matthew Henry, real scholar and sincere saint, and the greatest single commentator of the English Bible, says in his Introduction to the Epistles of Peter:

"There are many things confidently affirmed of this holy man that are directly false: as, That he had a primacy and superior power over the rest of the apostles—that he was more than their equal—that he was their prince, monarch, and sovereign—and that he exercised a jurisdiction over the whole college of the apostles: moreover, That he was the sole and universal pastor over all the Christian world, the only vicar of Christ on earth—that he was for above twenty years bishop of Rome—that the popes of Rome succeed to St. Peter, and derive from him a universal supremacy and jurisdiction over all the churches and Christians upon earth—and that all this is by our Lord's ordering and appointment; whereas Christ never gave him any pre-eminence of this kind, but positively forbade it, and gave precepts to the contrary. The other apostles never consented to any such claim. Paul declares himself not a whit behind the very chiefest apostles, II Cor. XI. 5 and XII. 11. Here is no exception of Peter's superior dignity, whom Paul took freedom to blame, and withstood him to the face, Gal. II. 11. And Peter himself never assumed anything like it, but modestly styles himself an apostle of Jesus Christ . . . It is remarkable that you find not so much as one word savouring of the spirit and pride of a pope in either of these epistles."²⁷

I want now, my friends, to give you the findings of Viktor Rydberg (1829-1875), a Swedish author, and a man "in the foremost rank of the writers of the

world." He wrote *Roman Traditions of Peter*. He says:

"These traditions live yet, and often meet us, in the eternal city . . . With a claim, assuredly ill-founded but all the more tenaciously held, to be pure truth, they wrap themselves in the garb of history."²⁸ Then he tells us a very remarkable thing about the origin of "many" of these traditions.

"Many of these stories, from an invisible seed planted by pious longing in imagination's fruitful soil, have sprung up, during the lapse of ages, and ripened into church tradition."²⁹

No truer words were ever spoken on that subject! Rydberg tells us what he saw in Rome itself while on a visit there eighty-four years ago. To get the meaning of what he relates, I must tell you that formerly certain "heretical books" were proscribed from the bookshops of Rome: they were banned and forbidden. This Swedish author says:

"Now the windows of the bookshops on the Corso are crammed with new works on philosophy and physical science. On the Spanish stairs the New Testament is now sold. On the Via della Scrofa, directly opposite a cardinal's palace, a small sign is to be seen, with this inscription, 'Evangelical Bookstore,' and a window, among the books exhibited in which is one that on its very title-page proclaims the heretical assertion, 'PETER NEVER WAS BISHOP OF ROME!' and allows every passer-by to draw, if he will, the conclusion: so the pope is not Peter's successor in office!"³⁰

Yes, that's what Sweden's greatest writer says in his book, *Roman Traditions of Peter*.

The Polish writer Sienkiewicz (say Shen' kev' ich) might never have written his great book, *Quo Vadis*, if he had not accepted as "pure truth" the "ill-founded" tradition of Peter's martyrdom at Rome. In that book he revives the legend that Peter at the time of his martyrdom fled from Rome and met the Lord going toward Rome. Peter knelt at His feet and said, "Quo Vadis, Domine?" "Whither goest Thou, O Lord?" And the Lord is supposed to have answered: "I go to Rome, to be crucified again." Whereupon Peter returned to Rome, and suffered martyrdom with his head downward! That story is pure buncombe without a scintilla of truth in it! The tradition of it originated and "dates from a sermon of St. Ambrose in the fourth century!"³¹

The Peter who wrote First Peter was made of different stuff from the Peter of tradition! The traditional story is a sorry one of Rome's "first pope"! The truth is, Peter was NOT the first pope, and was never a pope.

III. Are the Popes the Successors of Peter?

The third question in this sermon is: Are the popes the successors of the Apostle Peter? The Bible and church history answer, NO! They are not Peter's successors in direct line of office nor in teaching and practice. My *Americana* gives a chronological tree of the popes, but it prefaces the "list" with this statement which upsets the tree at its roots, and gives history's answer to our question:

"The following list of Popes has been compiled from the most careful authorities, but the dates up to the 3rd century are only approximate, THE CHRONOLOGY BEING VERY OBSCURE PREVIOUS TO THAT TIME!"³²

The reason the list is "very obscure previous" to the 3rd century is because "THERE WAS NO 'POPE' KNOWN TO CHRISTENDOM AT THE CLOSE OF THE SIXTH CENTURY."³³ And furthermore:

"No 'Pope' ever existed previously, in the sense of her canon-law; and it was not till two centuries longer that even a 'Pope' presumed to pronounce that title peculiar to the Bishop of Rome."³⁴

A Roman Catholic writer "dar-

ed to say in his CHRONICLES (A.D. 901)":

"This century is unfortunate, as for nearly 150 years the popes have fallen from all the virtues of their predecessors, and have become APOSTATES rather than APOSTLES."³⁵

And the Roman Catholic bishop, Strossmayer, said about that: "What, then, will become of the papal succession? Can you find the thread of it?"³⁶ That there was no true succession, this Catholic bishop shows when he says:

"In those unfortunate days the See of Rome was occupied by two competitors, and sometimes even by three. Which of these was the true pope?"³⁷

The popes are not the successors of Peter in teaching and practice. When preaching against the proposed dogma of papal infallibility, this Roman Catholic bishop said:

"But can you do that, when history is there establishing with a clearness equal to that of the sun, that THE POPES HAVE ERRED IN THEIR TEACHING."³⁸

Has the Catholic church always taught that the Bible may be read by all, learned and unlearned? Hear her on that.

"The Church has even restricted by legislation the promiscuous reading of the Bible by the uncultured and the ignorant who sometimes have presumed to interpret even the most difficult passages in it, as the first 'reformers' insanely did . . . Commonsense dictates this; and the eccentric interpretations of some of the so-called 'reformers' and of their disciples, ancient and modern, who claim the right of private interpretation, prove the wisdom of these Church restrictions."³⁹

Let me illustrate. Father Hypolyto was a Catholic priest of South America who "enjoyed a wide reputation for eloquence and learning . . . He was in great demand in every district of the diocese in which Gospel messengers had appeared." He often "succeeded in stifling the first germ of life sown by the wayside." But

"he occasionally met a man or woman who had read the Bible, which he had not, and who could easily confuse him with the simplest questions, such as, 'Where is the Apostolic teaching on Purgatory, the Intercession of Saints, the Confessional' and so forth."

He resolved to study the Catholic Bible for himself.

"This was more easily said than done. By the wisdom of the sixteenth-century Council of Trent it was laid down that no priest should read the Scriptures without the written consent of his Bishop under penalty of excommunication. Such is the Roman fear of the Bible in the hands of her own priests!"

So "Father Hypolyto wrote his bishop, exposing the difficulty of his situation and asking ecclesiastical permission to read the Bible approved by the 'Holy Church' in order to confound these heretics." He wrote twice "and met with a curt refusal." His third letter was so strong that "he received an 'approved' Bible by the next mail." "Father Hypolyto was soon immersed in his Church's Bible."

He searched for "confirmation" of the doctrines of his church. "One by one they were met by either absolute silence or a direct negative from the Bible of his own Church." Soon afterwards he entered a Gospel mission hall and was regenerated by the Word and the Holy Spirit. He was "received as a local preacher in the American Methodist Mission," and later became "pastor of their largest congregation in Brazil."⁴⁰

The popes are not the successors of Peter in their teaching and treatment of Mary, the virgin mother of our Lord. First of all she was NOT "Immaculate." She herself confessed her need for salvation when she sang in the "Magnificat": "My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour" (Luk. 1:46, 47, Douay Version). She was not without sin nor fault. Matthew Henry says, referring to the incident when Mary once by an "indiscretion" wished to speak to the Lord when He was preaching:

"The mother of our Lord desired to speak with him; it

seemed she had not then learned to command her Son, as the iniquity and idolatry of the church of Rome has since pretended to teach her: nor was she free from fault and folly as they would make her!"⁴¹ Mary needed a Saviour.

"Even the mother of our Lord had need of an interest in him as her Saviour, and would have been undone without it; and she glories more in the happiness which she had in common with all believers than in being his mother which was an honour peculiar to herself, and this agrees with the preference Christ gave to obedient believers above his mother and brethren."⁴²

Mary was NOT "the mother of God." She was only the mother of our Lord's humanity. Jesus "was God" before His incarnation (John 1:1). Mary was not dogmatically styled "the mother of God" till A.D. 431 at the Council of Ephesus. Feasts in her honor were not kept till the 6th century. Bishop Strossmayer of the Catholic Church says: "We have made a goddess of the blessed Virgin."⁴³ Mary, the virgin mother of our Lord, was the mother by natural generation of four sons and some daughters, and Joseph "the carpenter" was their father. That is the teaching of Matthew 13:55, 56 and Mark 6:3 (Douay Version). And it is the voice of Jesus speaking in Psalm 68:9, 10 (Douay Version):

"I am become a stranger to my brethren, and an alien to the sons of my mother. For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me."

It refers to the "sons" mentioned in Mark 6:3, and tells us something of the homelife of Jesus of Nazareth! Yes, Mary was the natural mother of children!

The popes are not the successors of Peter in the teaching of The Assumption of Mary! That did not happen. Not a word, not a hint, not a thought, of it is suggested in the New Testament of the Roman Catholic church. It is nothing but "a fabulous tradition" which had been taken up by Gregory of Tours.⁴⁴ Here is the story. Mary died, and was placed in a coffin.

"Then the apostles with great honor laid the body in the tomb, weeping and singing through exceeding love and sweetness. And suddenly there shone around them a light from heaven, and they fell to the ground, and the body was taken up by angels into heaven." And to make the story more fantastic, we are told this:

"And as the cloud went up the whole earth shook, and in one moment all the inhabitants of Jerusalem openly saw the departure of St. Mary."⁴⁵

And where is all that recorded, and many more such traditions? In the Apocrypha Of The New Testament. And the word "apocrypha" means "hidden away from," and, "false," and, "spurious." And you can read these stories yourselves in the 8th volume of the Ante-Nicene Fathers. But the apostles of the Lord said nothing of all this. The name of "Mary" is not mentioned in the New Testament after Acts 1:14.

Two of the world's greatest writers visited Rome during the time of the Catholic church's high carnival. Now the word "carnival" means "farewell to flesh," but before that farewell, high carnival is held when all jollity possible is 'he order of the carnival! Those two men were Charles Dickens of England, and Viktor Rydberg of Sweden. Dickens wrote about it in his book, *Pictures From Italy*. Chapter, "Rome."

Peter would blush to read what Dickens says about the church he supposed to have "founded." And as for being in Rome during 'Holy Week,' Dickens "would

counsel" visitors "to avoid it at that time." But what does the Swedish author, Rydberg, say? After witnessing the conduct of the people, he wrote:

"What St. Peter, who stands up there on top of the column, with the keys of the heavenly kingdom in his hand, thought of the matter, I do not know."⁴⁶

O my friends, I have not told you half of what you ought to know. I have not told you of the infamous decretals which the Roman Church foisted upon the world, and used to found the papacy. These decretals were "papal edicts . . . pretending to be from Clement of the ante-Nicene ages," but were in reality "the manufactured product of the ninth century,"⁴⁷ and what a "learned editor" said of them, may be said of the traditions I have dealt with in this sermon—the tradition of

(Continued on page 5)

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Peter and Rome

(Continued from page 4)

Peter's residence in Rome—the tradition of Peter's being the pope of Rome—the tradition of the pope's being the successors of Peter—these traditions are "THE MOST STUPENDOUS IMPOSTURE OF THE WORLD'S HISTORY, THE MOST SUCCESSFUL AND THE MOST STUBBORN IN ITS (THEIR) HOLD UPON ENLIGHTENED NATIONS." 48

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When a Christian Sins

(Continued from page 1)

we are already caught up to meet the Lord in the air, after we see the Saviour, then "we must all appear before the judgment seat of Christ."

And what occurs at this judgment seat of Christ? "... that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Do not explain away the plain statements of the Scriptures. The Christian is still to come face to face with his past. I know that the Christian has his sins forgiven, as far as the destiny of his soul is concerned. It is true that all of his sins are laid on Jesus and paid for on the cross. But God is still against sin. And up in Heaven no Christian will think it did not matter that he sinned. Every Christian will find how horrible are the results of his sins. He will face what he has done, whether it be good or bad.

I do not wonder that, in the next verse, Paul says, "Knowing therefore the terror of the Lord, we persuade men..." Paul knew that it would be a terrifying thing for Christians, born again, and even in glorified bodies, to stand up before Jesus Christ and give an account of the deeds done in the body both good and bad. In my sermon on "Tears in Heaven" in the book, "And God Remembered..." I have discussed the tears of Christians when they face their sins in Heaven. And I hope you will read it.

God may forgive sins, but there are some of the results of sin that will never be undone. In Evansville, Indiana, years ago, was a wicked, drunken sinner whom people called, "Old Bill." He was a notorious bum. He often came to the Evansville Rescue Mission for help or for a bed. Sometimes he landed in jail drunk. Once he and an old crony got drunk together. In a drunken argument they fought and "Old Bill" had one eye put out.

Later "Old Bill" was wonderfully saved in the Evansville Rescue Mission. His life was transformed completely. He loved to tell what God had done for him. He went from church to church and gave a noble testimony of how he found Christ at the Evansville Rescue Mission, how God took away the taste for drink and now he was respected and honored as a moral citizen, a greatly trusted Christian.

After he was saved he would introduced himself as "New Bill." He said that "Old Bill" was dead, that he was a new creature. It was not "Old Bill" any longer but now it was "New Bill."

Yes, "Old Bill" was now "New Bill" and all the sins of the past were forgiven.

But how many eyes do you suppose "New Bill" had? "Old Bill" had an eye put out in a fight when he was a drunken sinner. Now that he was a born-again Christian he still had only one eye! God had forgiven the sin, but the man must still live with the results of sin. So, even in Heaven, a sinner who had been forgiven and who has peace with God must still meet the results of some of his sins.

2. Fruitless Christians Will "Suffer Loss" Even in Heaven

At this judgment seat of Christ, when every Christian's works come to judgment, many Christians will see the deeds of a lifetime destroyed as worthless. This is discussed in I Corinthians 3:10-15:

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

The foundation is Jesus. No one need start to build a Christian life except after having Jesus Christ as his Saviour. But, having a new heart, in Christ, let every man take heed how he builds upon this foundation!

For up in Heaven when Christians are judged before Jesus Christ that building shall be revealed.

Some works of a Christian are like gold, silver, precious stones building materials that do not burn, materials that last for ages. Some Christians' deeds are like building materials that will burn—wood, hay, stubble. At the judgment seat of Christ the fire of God's judgment will try every man's work of what sort it is. And verses 14 and 15 tell us, "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Read those verses again. You see that the Christian is still saved. He is saved, "yet so as by fire." His works are destroyed. Even up in Heaven such a Christian will

"suffer loss." And surely Christians will weep in Heaven to see that they never did anything for which they could receive a reward.

Do not confuse salvation and rewards. Salvation is free. Those who trust in Jesus Christ and are born again, already have salvation. But those whose works please Christ will receive a reward for them, when we face the dear Saviour in Heaven.

But many, many Christians will see how useless are their lives. Not a soul did they win, to meet them in Heaven! Not a thing did they do, to bring glory to Christ through the endless ages! Such people will suffer loss at the judgment seat of Christ in Heaven.

3. There Will Be Eternal Rewards for Christians Who Live Out and Out for God Here

In I Corinthians 3:14 the man whose work will abide in Heaven is promised, "he shall receive a reward." What kind of reward will God give to saints who serve Him devotedly here on earth?

Well, first, Christians who have been overcomers in this world will reign with Christ in the next world. The aged Apostle Paul, shortly before his home-going, wrote by divine inspiration to young Timothy, "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us" (II Tim. 2:11, 12).

Here Paul speaks of a blessed reward that will come to the faithful Christian, the faithful preacher. If we are willing to count ourselves dead here, we will live with Him there. If we suffer here for Jesus, we will reign also with Him. But if here we deny Him, then there He will deny us as far as open recognition is concerned. Part of the blessed reward is that they will reign with Christ.

To the church of Thyatira, the Lord Jesus sent by the Apostle John this stirring message, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:26, 27).

Here the Lord has promised that when Jesus comes back to reign on the earth and sets up His kingdom centered on the throne of David at Jerusalem, that faithful Christians will help Him in a literal reign on earth!

Is not this the meaning also of the promise to overcoming individuals in Revelation 3:21? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Now Jesus is seated with the Father in His heavenly throne. One of these days when Jesus comes, clothed in garments of white, riding a white horse, with a great sword going forth from his mouth, to judge the nations of the earth and to reign on this earth which is His right, then faithful Christians will be seated with the Lord Jesus to reign, even as the dear Lord Jesus is now seated at the right hand of the Father!

Peter once wondered how all the poverty and sacrifice that the apostles went through could be repaid. He said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"

Here is the answer Jesus gave: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here is a clear promise that those who suffer and toil with Jesus here on earth will reign with Him hereafter.

That, too, seems to be much of the message of the parable of the pounds in Luke 19:11-27. To the man who had used his one pound diligently and gained more for his lord, the Master said, "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17). Then for the man who had used one pound for his

Lord and had multiplied it to five, we have this word, "And he said likewise to him, Be thou also over five cities." I believe that the governors, senators, premiers, and judges in the millennial reign of Christ will be Christians who have been faithful in life here. Those who suffer with Him now will reign with Him then. And those who do well will be rewarded. Those who have sinned and failed will miss that reward.

4. Those Who Sin May Miss the Eternal Fame and Joy of the Soul Winner

The dearest thing to God's heart is to win souls. Winning souls is the first and main command for the church, for the preacher, and for every Christian. The Great Commission is your commission and my commission. Jesus wants us to tell every creature and get them saved.

And God's greatest rewards are for the soul winner. In Daniel 12:2, 3, we read:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Oh, the eternal reward and praise and glory that will come to the soul winner! What joy to meet multitudes of sinners we have won to Christ! What joy to see the dear scarred face of the Saviour light up with joy over the multitudes we may have won to Christ with our earnest testimony, our sacrifice, our Spirit-filled pleading! Those who really win souls will have eternal joy over it in Heaven.

Christians who go on in sin, who live worldly and fruitless lives, will miss the eternal joys of the soul winner. How sad to miss all the righteous popularity, the glad public praises of Jesus Himself by not doing what He wants us to do, and especially by failing to win souls!

One of the blessings to which a Christian looks forward is that of seeing his loved ones again. Oh, how sweet it will be to see my

(Continued on page 7)

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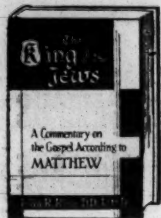
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When a Christian Sins

(Continued from page 5)

mother who went to Heaven when I was a boy hardly six years old! I could not look forward to Heaven with much joy if I knew I would not meet my family there. My companion, my brothers and sisters will be there. I think no man ever had greater joy of his children than I have concerning my six lovely daughters. They are saved. They came to Christ very early and they are devoted Christians. But how sad I should be, even in Heaven, if I should find my loved ones had gone to Hell! To miss those that we love and ought to have won to Christ is part of the loss that some Christians must suffer in Heaven.

Sin is a sad business. And even when we are in Heaven, we will still be sad over our sins. Christians, beware of the terrible toll that disobedience and sinfulness and powerlessness will take, when we meet at the judgment seat of Christ in Heaven, and then in the ages beyond that.

Oh, how we ought to hate sin! It is said that when the emperor of Constantinople arrested Chrysostom and thought of trying to make him recant, the great preacher slowly shook his head. The emperor said to his attendants, "Put him in prison."

"No," said one of them, "he will be glad to go because he delights in the presence of his God in quiet."

"Well, then let us execute him," said the emperor.

"He will be glad to die," said the attendant, "for he wants to go to Heaven. I heard him say so the other day. There is only one thing that can give Chrysostom pain, and that is to make him sin; he said he was afraid of nothing but sin. If you make him sin you will make him unhappy."

Oh, Christians ought to fear sin like that and hate sin like that! God hates sin and we must hate it, too.

Let me say here, that there is something abominable in any preaching that does not speak out against sin. It is compromise. It is tainted. It is unworthy of a preacher's vows and holy consecration. God hates sin and says so. Then let every true man of God hate sin and say so! Let every Christian learn to diligently root out sin as a poisonous, dangerous, and utterly hateful thing!

(Chapter IV from the 134-page book, WHEN A CHRISTIAN SINS, by Dr. John R. Rice. Regularly priced at \$1.75. Reduced to \$1.40 during August Sale. Sword of the Lord Publishers, Wheaton, Illinois.)

Accept Him Now

(Continued from page 1)

turn away from my position and take yours."

The old man said he would not take my Bible because he had one of his own, but he said he would give the matter fair consideration. Three days later I saw him again in the meeting, and I heard him say this: "For the first time in all my life I have read carefully the New Testament. With prejudice put away, I have considered the words of Jesus; honestly and sincerely I have weighed His messages, and I have come to receive Jesus Christ as my personal Saviour, and, furthermore," said he, "I think no man can weigh His words carefully without coming to the same conclusion." Jesus of Nazareth still passeth by.

Jesus Is Here in the Convicting, Inviting Holy Spirit

As a matter of fact, where is He at this moment? I was preaching in my old church in Philadelphia, when, in speaking rapidly

I made the mistake which many others have made in speaking of Jesus. I said that He was standing at the right hand of God, but He is not standing. Priests of earth stand, because theirs is an unfinished work, but He is sitting, because His redemptive work is finished, so far as He is concerned. Then all you have to do to be saved is to accept God's offer of mercy and enter upon that finished work, to come with your sins and doubts, to come with your emotion or without emotion, to come with your feeling, or to come with no feeling, but come. He is seated at God's right hand.

Some one says, "Is not that a contradiction? You say that Jesus of Nazareth is passing by, and now you say He is seated at the right hand of God." Here is the explanation, John, 14:16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."

Listen to the next verse: "I will not leave you comfortless, I will come to you." So that He is seated at the right hand of the Father and He is here. He is here in the third Person of the Holy Trinity. He is here in the singing, here in the speaking, here in the praying, here in the very atmosphere.

Jesus Here in the Invitation of a Song

Mr. Moody was holding a service at one time when a great businessman came and tried to get into the building, which was crowded. They were singing that hymn, "O Word of Words the Sweetest," and had just reached the chorus, "Come, Oh, Come to Me;" that was all this businessman heard. He made his way back to his office, but he could not attend his business. Across the pages of the books he saw that word, "Come," written.

He made his way back to his home, and he heard it in the ticking of his clock. He shut himself up in his room, and he heard it in the beating of his heart, and he told Mr. Moody that alone in his room, down on his knees, repenting of his sin, he received Jesus Christ as his Saviour, and that it was the words of the hymn that did it, and the hymn was simply Jesus speaking to him.

He was one of the greatest businessmen in the State of New York who came that day to Christ, and came because the hymn won him. Jesus of Nazareth was passing by. When we were holding a mission on the Pacific coast, we were making our way up to Oregon, and we stopped at one place called Grant's Pass, and had a great meeting there at the railroad station. Just as we were singing the "Glory Song" there climbed up on to the platform a man dressed like an engine-driver, and one of my friends said, "That is the engine-driver who is going to take your train out tonight," and then he added, "He is not a Christian." Turning to him while some one was leading the singing, I said: "So you are not a Christian?"

He said, "Tell me what it means to be a Christian."

Then I told him it was to repent of every known sin, that it was to believe on Jesus Christ as a personal Saviour, that it was to confess Him as Lord, and to obey Him as one who could direct his life; and he bowed his head and said, "I will take Him."

"Very well," I said, "tell the people here that you will take Him." But it was not easy for him to speak to two thousand people, so he said, "You tell them." The man stood by my side as I told them, and they cheered him again and again.

That evening, after our great train had been thundering away to the north for several hours and had stopped for water, that engine-driver came to our sleeping car, and, coming up to me, said, "I have carried two Presidents of the United States over this road. I have carried President McKinley and Theodore Roosevelt; but this is the first time I have ever carried Jesus Christ with me. But from this time on, every day and night, He will journey with me."

Now, why did this man come to Christ? I do not at all believe that it was because I had spoken to him, nor because his friend had spoken to him; but I learned afterwards: That when he left his home that afternoon to take his train out, his good Christian wife had thrown her arms around his neck and said, "George, it would be an awful thing, after we have journeyed together all these years, for us to be separated for eternity, and your life is so perilous." Then she drew his head down a little closer, and said, "George, it is an awful thing not to know Jesus."

But I do not think that was altogether the reason, I think it was not the pleading of his wife and the kiss she put upon his face, but it was the text, and Jesus of Nazareth was passing by.

At another time I was holding a meeting when a great, burley New Englander came up to me,

and said, "Did you not conduct a mission in Oregon?" When I said "yes" he said, "Do you remember George Samson, the engine-driver?" "Yes," I said, "very well." "He is my brother," he said, "and do you know, sir, I have prayed for him for twenty-five years, and when he accepted Christ, his wife made her way to the nearest telegraph office, and sent me this message away across the continent, 'George is converted,' and I will wait here to receive your greetings," and I replied over the wires, 'Praise God! I have been praying for this for a quarter of a century.'"

It is when the sermon grips you, and sin haunts you, and when your mother's prayer follows you, and your father's message will not let you go, that my text is true. "Jesus of Nazareth passeth by."

II. Every Sinner Must Come to Jesus as a Blind Man

Go back a moment to the blind man. He was groping there in the darkness, and there are three things about him that you must understand. The first is this—he

(Continued on page 8)

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News Notes

Court Upholds Baptist Church Withdrawal From A.B.C.

One of the most important court decisions in the history of Baptists took place at Waupaca, Wisconsin, early this year.

The First Baptist Church, Waupaca, Wis., by a decisive majority, voted to withdraw from the American (Northern) Baptist Convention. The minority took it to court, and after about three years the Supreme Court of Wisconsin decided in favor of the majority. In its decision the court said, "The congregation draws its Baptist character, not from affiliation with any other group, but from its own teachings. If the local church is now powerless to disaffiliate itself from the Northern Baptists, it has lost rather than maintained its historical Baptist autonomy."

Judge Blames Spiritual Failure

In a day when every juvenile leader seeks to give a thousand-and-one sundry causes for the rash of teen-age-hoodlum murders, crimes and shenanigans, it is refreshing to read a sensible statement such as Chicago Judge A. L. Maravitz recently made: "We're so busy trying to give our youngsters the material things we DIDN'T have . . . we find no time to teach them the spiritual things we DID have!"

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Accept Him Now

(Continued from page 7)

needed Christ; he could not see, nor can you.

Perhaps you have all your life been troubled with doubt; you almost doubt the existence of God, you question the inspiration of the Scriptures, you doubt the deity of Jesus. You cannot see, and it is no wonder. The things of God are not intellectually discerned first, they are spiritually discerned; and it is not what a man can weigh with his mind or understand with his intellect—it is not that which saves him. It is the acceptance of Jesus.

Secondly, he could only feel, but he knew that he wanted the Saviour. That is the experience of every one who is away from Christ, though he may not acknowledge it. The pleasures of the

world have not satisfied him, sin has only mocked him, trouble has all but crushed him, and he has an ache in his heart. Every one away from Christ today, if he would confess it, would be obliged to say, "This is, indeed, true, I wish I knew Jesus."

Thirdly, the only thing that he could do was to step out into the darkness. He could not see, he could only feel, and when he stepped out into the darkness, Jesus gave him sight. Our American poet, Whittier, put it as beautifully as any man could when he said:

*"The steps of faith fall on the seeming void,
And find the Rock beneath."*

And that is the story of every one who has become a Christian. You may not be able to understand, but step out by faith. You may not be able to explain the mysteries of the Scriptures, but step out by faith, and at this moment you may be saved.

D. L. Moody began his great conferences at Northfield with just a little handful of men, and one of the men who came to one of the first conferences was an Anglican clergyman, who told Mr. Moody how there came into his home in England an old German professor, an agnostic; and this professor went with the Anglican clergyman one Sunday to the services of his Church. When the day was over the clergyman said to him, "Well, professor, what do you think of it?"

The old man hesitated a second and said, "It is all very beautiful." Then the old clergyman said, "Professor, don't you think it is likely there is a God?"

"Yes, likely," was the hesitating reply.

Well, if there is a God, don't you think He would make a revelation of Himself to His creatures?"

"Yes, I should think He ought to."

"Well," said the clergyman, "if He has made this revelation to His creatures, don't you think He would make it plain if they would ask Him?"

The old German professor saw where he was going to, logically, and he had to reply, "Yes, I should think He ought to."

"Have you ever asked Him?"

"No, I never have."

"Well, get down on your knees, and I will ask Him for you."

And they got down on their knees in the rectory, and the clergyman said, "O God, show Thyself to my old friend now;" then he put his arm around his friend, and said, "You pray."

The professor hesitated a minute, and then began in a trembling voice: "O God," he said, and then, as if he had gone too far, he changed his prayer. "O God, if there be a God, show me the light, and I will——." He was

going to say, "And I will walk in it," when springing to his feet, with the tears rolling down his cheeks, he said, "Why, I see it now, and it is glorious!"

And whenever God has a man's will, whenever He has his absolute surrender, whenever He has his acceptance of Christ by faith, the man can step out into what seems to be darkness, and he will find all to be light.

III. Only Three Things You Can Do With Jesus

But, what if you were to let Jesus of Nazareth pass by? Some of you will not understand what I am going to say now, but it is true if the Bible is true. If you allow Jesus of Nazareth to pass by, and you do not take Him as your Saviour, then you have lost the power of prayer. There is only one way to pray, and it is in the name of Jesus, our Lord.

When our Civil War was on in the United States, a young fellow, passing over the battlefield, saw a friend of his lying there who was shot almost to pieces. He stooped down and straightened out the shattered limbs, took water from his canteen to wash away the blood from his face, and then said, "Is there anything more I can do for you?"

"Yes, there is something you can do for me," replied the dying lad. "If you have a piece of paper in your pocket, and will write a letter to my father, I think I can sign it. My father is a great judge in the North, and if you take him this letter, he will help you."

And this was the letter: "Dear Father: I am dying on the battlefield, and one of my friends is helping me, and if he ever comes to you, be kind to him, for Charlie's sake." And then, with fingers that were fast stiffening in death, he signed his name.

The Civil War came to its end, and the soldiers went back home. One of them, in tattered uniform, made his way to the home of this great judge, but the servants would not admit him, for he looked like a tramp. He waited until the judge came out, and then stepped in front of him holding out this soiled piece of paper. But the judge, thinking it was a plea for assistance, pushed him to one side. Then the soldier stepped back again, and showed him his boy's signature, and that made all the difference in the world. He threw his arms around the soldier, and took him back into his house, and said to him, with tears running down his cheeks, "You can have everything that my money can buy, everything that my influence will secure." The name did it! And there is a Name that unlocks Heaven; it is this:

*"Sweetest name on mortal tongue,
Sweetest carol ever sung:
Jesus, blessed Jesus."*

If you are letting Him pass by, God pity you. There are only three things that you can do with Jesus. First, you can be indifferent to Him. Indifferent to Jesus, the Saviour of your mother, the Friend of your father! Secondly, you can reject Him. Thirdly, you can accept Him. Sooner reject your own mother than Jesus.

A friend of mine was sitting in his office, in Chicago, when he heard a rap at the door, and there came in a young fellow, who called him by name and said, "Do you think there is any hope for me to be a Christian?"

My friend said, "Certainly." "But," he said, "wait a moment. Can a man be a Christian and turn against his mother?" And he went on to tell him this story:

He said, "I left my home in the eastern states, and my mother followed me with her letters and prayers; this angered me. Whenever I got a letter, I just threw it unopened into the fire. Then she came after me, into the city where I lived, and found her way to the railroad, where I was working, and one day she followed me onto the track where my engine was waiting, and looked up into my face." Then he paused a moment, and said, "What do you think I did?" My friend said, "I know what you did; you sprang down from your engine, and you took her in your arms, and kissed her dear face, and called her mother!" "No," said he, "I did not. I opened the throttle, drew my

engine off, and left her standing there. "Then," he said, "she came to the enginehouse, but I would not see her. Then she made her way back to her home in the East, heartbroken. Can a man be a Christian and do that?"

Six months later this same man sat in my friend's office, and he said, "My mother is in the hotel across the street. I am taking her back with me to the West. She cannot live very long now, but I am doing all I can for her. Do you think a man can be a Christian if he has done all he can to atone for the past?" Accept Him now, with all your doubts and all your sins. He is passing by. Take Him and He will blot out your sins.

We were in Minneapolis when a businessman was urged to come to the mission, and the more he was urged the more angry he became. One night, they say, he stopped for a moment at the door of the hall, and this was the only sentence he heard in all the sermon, "Accept Him now." He went away to his home, and they never heard him say an unkind word about the mission after that. He never confessed to being a Christian, but all his friends knew he was changed. That was in October, and when Christmas morning came, he called his wife and children into his study, and said, "I want to make you the best Christmas present I have ever given you," and putting his arm around his wife, he said, "I want to give you a Christian husband." Then, with one arm around his wife, and the other encircling the children, he started to pray, and broke down sobbing. But from that day to this he has lived a consistent Christian life. Jesus of Nazareth is passing by. He is here at this moment. He is waiting and pleading. I beseech you to take Him.

(From the book, REVIVAL SERMONS, published by Fleming H. Revell Company, New York, N. Y. Used by permission. Price, \$1.50.)

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If you will repent of your sins and accept Jesus Christ as your own personal Saviour, I beg you to sign the decision form below, copy it in a letter and mail it to the editor at once. I would be so glad to send you a letter of encouragement and further help in the Christian life. Do it now!

Evangelist John R. Rice, Editor
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Dear Brother Rice:

I have read the sermon, "Accept Him Now" by the late Evangelist J. Wilbur Chapman. I believe that Jesus Christ passes by today and that the Holy Spirit convicts people of sin, and helps them to be saved if they will. I know that I need Christ as my Saviour. I dare not delay. So, here and now, this very moment, I open my heart to Jesus. I ask Him to forgive my sins and depend upon Him to do it. I turn my heart away from sin, and set out to live for Jesus, relying on Him to forgive my sins and take me to Heaven because He died in my place and invites me to come. I do come today. This is my profession of faith in Christ. I set out to follow Him and serve Him the rest of my days by His help.

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